

## RELIGIOUS.

From the Hartford Watchman.

TO THE EDITORS OF THE WATCHMAN: GENTLEMEN.—If you deem the following relation of Christian Experience worthy of a place in your valuable paper, you will please give it an insertion. It was penned and read to the writer's family ten or fifteen years before his death, and in the possession of one of his children it was recently found, and the favor solicited of transcribing it for publication. Yours respectfully,

D. L. H.

## CHRISTIAN EXPERIENCE SIXTY YEARS AGO.

March 14, 1806. I this day enter the 63d year of my age; and O the astonishing goodness of God in preserving me through so many successive years, and in carrying me through so many varied scenes! Oh what a useless life I have lived! Little did I think when I gave myself up to God almost forty years ago, that if spared so long I should live to so little purpose.

I shall now endeavor to relate some of the early exercises of my mind respecting my soul's concerns. I was born in Bethlehem, Conn., and there lived till my father died, at which time I was 18 years of age. I was not only favored with the instruction of pious parents, but enjoyed the privilege of attending on the ministry of the late Dr. Bellamy, in consequence of which, as I well remember, my mind was often seriously affected, even before I was eight years old.

It was to me, at times, a distressing recollection that I was in the hands of a sovereign God who, if he pleased, would damn me forever. Often was I greatly distressed for fear of his dreadful wrath; and at such times, was wont to retire to some secret place, and to entreat him that he would afford me some relief, though I knew that I was not converted, & that if I remained in this state, I must be lost. I was not however, without hope that my cries and tears, and earnest supplications would move his compassion towards me, and induce him to change my heart. Thus I continued more or less awake to my spiritual concerns, though sometimes relaxing into stupidity, till I arrived at the 20th year of my age. About this time, (1767) my mother moved with her family to Winchester. This being a new town, and no public worship as yet established, I went to Norfolk, about 6 miles, to hear Mr. Robbins preach. There was, at that time, among his people, considerable attention to the subject of religion, and I began myself to think more seriously of death and eternity than I had done for some years previous. Calling one day at the house of a friend in Norfolk, he soon began to converse with me on the subject of religion, and at length took up Erskine's Gospel sonnets, and read from it his description of "the terrible doom of unbelievers, and the endless duration of the torments of the damned." My mind was filled at once with horror and alarm, and I immediately began in earnest to seek the salvation of my soul. I wept and prayed, and endeavored to reform my life, and to keep the whole law, hoping thereby to obtain the divine favor, but I found no relief. I felt pressed down under a sense of the wrath of God. Previous to this time, I had no other idea of hell than that it consisted in lying down in a lake of fire and brimstone, but now I felt its anguish kindled up in my own bosom, the wrath of God poured out upon me, and was compelled to cry out "a wounded spirit who can bear?" As yet, however, I had seen but little of my own heart, for I verily thought that my anguish at this time, was true conviction; and in my greatest terror for fear of the wrath of God, I still desired that my anguish might be increased, hoping that it might possibly result in my conversion. And yet my distress was now, at times so great, arising from a sense of the wrath of God, that I felt fully convinced that to be admitted into the immediate presence of God, in heaven, would be to me the most dreadful hell imaginable. Indeed, I verily thought that to lie down in a lake of fire and brimstone, with every part of my body alive and sensible to the keenest sensations of pain, especially if that lake would cover me from the all-seeing eye of Jehovah, would be a heaven, compared with what my hell would be if I were to lie down under the frown of his indignation forever. This however I knew could not be, because his presence fills the universe. Thus, for days and for weeks I remained pressed down under a sense of the wrath of God. At length I began to lose in a degree the terror and anguish which I had for some time felt, and was apprehensive that my conviction was wearing off. I became, however, more convinced than ever that I had a hard and impenitent heart. Yet I had no wish to see its deformity, and endeavored to keep it out of my sight as much as possible. Now, as in former times, I often retired to pray; but not unfrequently found myself so shut up, and so shut out from God as to be compelled to return without opening my mouth. I now began to feel that I could not help myself, and that God would not help me, and that I must therefore perish forever.

About this time, I think it was the 7th of June, 1767, I went to Norfolk on the Lord's day, as usual, and heard Mr. Mills preach;—but I was so confused and lost in my mind, that when he had done preaching, I knew not what he had been saying. At the close of the service he gave notice that he should preach the next day evening, in the south part of the town, which was two or three miles from where I lived. That day, Monday, was a dreadful day to me. I spent it in the field at work, but my heart was as full of enmity to God as it could hold. I wished it was in my power to destroy his very existence. I felt so full of enmity to him, that while at work alone in the field, I several times, in a paroxysm of rage, struck the earth with

the instrument with which I was laboring, with a degree of violence evincing of the strongest feelings of enmity to his character. At other times, during the day, my opposition rose fearfully against those whom I esteemed the friends of God, because they justified him and condemned his enemies. Thus I continued through the day, boiling with resentment against God, and against his people; saying as little as possible to any one.

In the evening I went to hear Mr. Mills. Arriving at the place appointed some time before the service commenced, I sat down, and having a book in my hand, began to read to myself, without however, receiving one idea from what I read. While thus occupied and almost lost to everything around me, I felt my heart suddenly melt in a bow before God. I immediately hid my face, tears flowed from my eyes, God seemed to be every thing, and myself to be nothing. I abhorred myself, and really felt that I was not worthy to crawl on the earth, and that, because I had sinned against the most glorious being in the universe. Never can I describe to any one the view I now had of the purity of God's character, of the spirituality of his law, and of the justice of its awful penalty.

I now began to have some hope, not that I was converted, but that possibly a being so exalted, and so holy, and so merciful as he now appeared to be, might be gracious to such a worm as I.

When Mr. Mills rose to commence the service, my attention was first arrested.—His text was Gal. vi. 7, 8. "Be not deceived. God is not mocked, for whatsoever a man soweth that he also shall reap. He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall reap life everlasting." Never did I seem to have heard preaching before.—Every word came with power, and filled my soul with emotions I cannot describe.

On my way home, I observed to one in company with me, that I never heard such preaching before, and turning to him asked "Did you ever hear as good preaching before?" To my astonishment he replied coldly, "It was good preaching, but I have often heard as good, and even better."

At this time I had not even the most distant idea that I had met with anything saving. Nor did I for several weeks afterwards indulge such an apprehension.

My mind however was much occupied, and often delightfully in the contemplation of God's character as holy, just and good. Such were my views of his exalted character, that for a number of days I hardly dared to pray, though I often longed to do so. I felt as if there was no medium through which my prayers could be presented before God, and often longed for an intercessor to present my desires, and to plead for their acceptance, for I at this time had no more idea of Christ, as Mediator, than if I had never heard of him.

While my mind was in this state, I was one day suddenly overtaken while in the woods and where the trees were very tall, with a violent thunder storm. I felt that it would be a wonder if the lightning did not kill me, in an instant, and if so, I said to myself, I shall go right to hell. Well, and what if I do go to hell, I then said to myself, it will be perfectly just. I then had such a view of the justice of God as I never had before. It appeared to me to be an infinitely glorious attribute; and if I ever did enjoy true happiness in God, it was at this time, while meditating on that justice which I supposed would send me to hell. Not that I was pleased with the idea of going to hell, but my mind was so captivated, and my soul was so enraptured in the contemplation of God's justice, that self was lost sight of, and appeared as nothing. From that day to this I have taken great pleasure in listening to the majestic noise of thunder, as it seems to revive in my soul the pleasing, joyful emotions of that interesting moment when the glory of God's justice first broke forth distinctly on my view.

Not many days after the foregoing scene transpired I attended a Conference meeting, where a number of Christian friends were assembled. Among other exercises they sang, and in a manner to charm my very soul, which led me to contemplate with inexpressible delight the glorious employment of saints and angels above, celebrating forever the praises of God. In a moment, however, my joy was turned into sorrow under the apprehension that I must forever be excluded from that society, and denied a participation in their blessed employment. My anguish was inexpressible, occasioned by the reflection that I should never be permitted to praise such an infinitely glorious being. For I still felt that the justice of God could not suffer one so guilty as I was to participate in that delightful service.

Some days after this, as I was returning from my customary employment, I found my mind imperceptibly drawn away to the contemplation of worldly subjects, and devising plans for the accumulation of property. But I was immediately checked in my wanderings by these words forcibly suggested to my consideration: "Seek first the kingdom of God." In a moment all nature, yea, all the universe seemed to be full of the glory of God. In immediate connection with this wonderful exhibition of the divine glory the character of the adorable Saviour was brought to view. My soul was enraptured in the contemplation of his character, and in beholding, as I now could do, the consistency and beauty, and glory of that plan of salvation devised in the councils of eternity and executed in the fullness of time. I felt as if my very soul now closed in with Christ and I longed to drop my clayey tenement, and wing my way to his immediate presence.—From this time I began to indulge a hope that I had "passed from death unto life."—And I can almost say that in the first exercise of it, it arose to an assurance of hope;—for I do not know that I had at the time a doubt, but that my soul, were it immediately to leave the body, would go directly to Christ and partake of

his fullness. From that day to this I have enjoyed a comfortable hope that I am a child of God.

## NOBLE EVERITT.

The Rev. Noble Everitt, whose Christian experience is related above, soon after indulging a hope, began seriously to think of devoting to the work of the Christian ministry. He accordingly relinquished his farming pursuits, and gave his time and his energies to the business of obtaining a public education. After having accomplished this object, which was done at Dartmouth, N. H., he returned to Connecticut, studied Theology with Dr. Bellamy, was licensed, and soon after settled in Wareham, Mass., where he prosecuted the work of the ministry for almost forty years, and then in the 73d year of his age, ceased from his labours and entered into rest.

## THE SINNER'S ABILITY.

The Apostle says in Rom. 3, "let God be true and every man a liar," as if he would say, let us make no difficulty in confessing our unfaithfulness, that we may acknowledge the faithfulness of God.—Therefore let every man be miserable and let God be merciful; yea, let him be extremely miserable that God may be abundantly merciful. Symington in his masterly work "On the Atonement," lays down the following proposition:—

"The sinner is as incapable, in himself, of repentance, as of making an atonement," which he thus establishes.—"When it is said that God is willing to pardon us upon our repentance, without any atonement, it is taken for granted that we can repent when we please. For, if repentance be something entirely out of our power, then it can afford us no comfort to call us, even if it were, that repentance will purchase our pardon. For, besides that it seems just as difficult to perceive the connexion between repentance and pardon, as to perceive the connexion between atonement and pardon, I know not that even the most determined rationalism has ever promulgated a tenet more clearly absurd, or more decidedly opposed to all experience, than the tenet that a man can repent of himself, without being led to do so, and enabled to do so by the Holy Spirit. Many a sinner is no doubt soothing himself to peace by the promise of a future repentance. But he neither knows as yet what repentance is, nor his own need of repentance, else he would build himself up in no such foolish delusion. For what does the sinner do, when he promises himself a future repentance? He just says, to-day, nothing shall induce me to abstain from indulging every appetite and every desire; nothing shall lead me to think of God at all, or to think of him without dread and aversion; nothing can make me delight to contemplate his perfections, or find any pleasure in drawing near to him: to-morrow, I will sit down and mourn, in the utmost anguish of spirit, those indulgences, from which nothing will induce me to-day to abstain, and wish a thousand times that I had never yielded to them; nothing shall give me such delight as the contemplation of those glorious perfections which to-day I hate to think of; and I shall account nothing such a privilege as to draw near to that throne of grace before which nothing shall induce me to-day to bend the knee.—This is exactly what the sinner says when he promises himself a future repentance. He promises that to-morrow he will hate with the most cordial detestation, that to which, to-day, he clings with the most ardent affection. He who says, to-day I am bowed down with all the weight of three-score years and ten, but to-morrow I am resolved that I shall flourish in all the vigor of unbroken youth, forms a resolution quite as rational, and quite as much within his power to accomplish, as he who says to-morrow I will repent. As he who says to himself, I will make to myself a new heaven and a new earth, makes a promise just as much within his power to accomplish, as he who says, I will make to myself a new heart and a new spirit. Repentance and renovation are not sacrifices which we give to God as the price of our justification; but gifts which God bestows upon us, and which God only can bestow, in consequence of our having been freely justified. That man has surely little reason to lay claim to the appellation of rational, who goes as directly in the face of common sense and of all experience, as to teach the sinner that he is capable of repenting, and repentance will purchase his pardon; a tenet which, whether it be more deplorably absurd, or more fearfully fatal, I shall not take upon me to determine. It is not our intention to deny the importance of good works in the scheme of man's salvation; neither to dispute their connexion with pardon. We are too well convinced of the "necessary uses" they are designed to subserve, with regard to once to believers themselves, to their fellow men, and to God; and we are too well aware of their being the necessary fruits and indispensable evidences of a justified state, to let fall as much as a disparaging syllable respecting them. But let good works keep their own place. We deny them the place of a cause in the salvation of man; their connexion with pardon we hold to be not a connexion of merit as is supposed by those who maintain their efficacy to secure the pardon of sin. In the first place, man can never do more at any one time than his present duty, God having at all times a supreme right to all his services. He can never do more at any given time than it is his duty at that time to fulfil. Being under obligation to the full extent of his ability, and throughout the whole period of his being, present obedience can do no more than fulfil present obligation. It follows that nothing man can do can have the effect of meriting his release from the punishment due to former demerit. If it has merit at all, its merit is confined to the present, it cannot possibly be either retrospective or prospective. It can neither make amends for a past offence, nor purchase an indulgence for the future. As soon might the

man who pays a debt which he contracted to-day, plead such payment as liquidating a debt which he contracted yesterday, or entitling him to contract another to-morrow without the intention of paying it. In the next place, there can be no works good in the sight of God but what flow from, and are connected with the atonement. Good works can be performed only by those who are united to Christ, by faith, that is, are in a justified state. Without faith it is impossible to please God. We are accepted in the Beloved. As an honest action can only be performed by an honest man, as a good work can only proceed from one who is himself good. The whole world is by nature guilty before God; there is none righteous, no, not one; in our flesh dwelleth no good thing; our best righteousness is as filthy rags in God's sight. None but such as are in Christ can serve God in newness of spirit; can yield him the obedience of faith; and to suppose any other kind of obedience to be acceptable, is to fancy that He who looks on the heart will be pleased with the performance without the principle, the shadow without the substance, the body without the spirit."

Blessings of a pious ancestry.—"Tis no common mercy to descend from pious parents! Some of us do not only owe our natural life to them as instruments of our being, but our spiritual and eternal life also. It was no small mercy to Timothy to be descended from such progenitors, 2 Tim. 1: 5; nor to Augustine, that he had such a mother as Monica, who planted in his mind the precepts of life with her words, watered them with her tears, and nourished them with her example."—Flavel.

## CHRIST CRUCIFIED.

"The principal method which the Spirit adopts in subduing the heart of a sinner is a spiritual discovery of Christ. There is an attractive force in the Saviour, when beheld by faith, which commands. Christ crucified possesses a drawing power; 'When the son of man is lifted up, he will draw all men unto him.' (John xxi. 32.) No radical and saving change is effected without the exhibition of this object; nor are the terrors of the law alone ever sufficient for that purpose they are sufficient to show the heinousness of sin, and the extreme danger to which the sinner is exposed but have no tendency to produce a complete renovation. 'By the law is the knowledge of sin.' (Romans iii. 20.) The law will discover our disease, but the knowledge of Christ is the discovery of the remedy. The law denounces its awful sentence; the discovery of Christ points out the method of deliverance and escape. A saving influence and solid consolation spring from him, and from him alone. As there is an external call and an internal, (the former universal, but often ineffectual, the latter personal, but always efficient,) so there is an outward revelation of Christ, and an internal, of which the understanding and the heart are the seat. Hence it is, with the utmost propriety, said to be a revelation in us."—Rev. Robert Hall.

From the Cincinnati Journal and Luminary. HE IS JUST PRAYING, AND WILL BE DONE IN A MINUTE.

I had business with one of our citizens, and called at an early hour in the morning. A very decent domestic met me at the door, and I inquired for Mr. —. She replied, "take a chair here in the hall; he is just praying, and will be done in a minute." She then took up her parlour and scrub-cloth, and went up stairs about her business. As I was left here to my own reflections, I thought—Does not that good man call his household together for family worship? The family was in health, and there were no infant children, and the chamber hearth might have been washed as well either before or after prayers. But that young lady was sent employed at that sacred hour, and spoke of his praying as if he were shaving his beard or washing his face; doing some thing in which she had no concern. At the great day she may rise up in judgment against him, and the blood of her soul be required at his hands. Now look at

## A contrast.

A few months ago, an old man of eighty went to his rest above, and he told me before his departure, that about one hundred persons had been hopelessly born again under his roof. I have spent months in his family, and every man-servant and maid-servant, and the stranger within his gates, were called together for family worship; and there was something more than just praying.—There was an appearing before God with his household, with such delight, such reverence, such dependence and such supplication, that none forgot that God was the great head of the family on whom we were all dependent, and to whom we were responsible. Will not this man shine as the stars for ever and ever?

From the Southern Christian Herald.

It is a perfectly natural and universal mistake among men to believe they must be sanctified before they can be justified.

This arises from a total ignorance of the Gospel, which reveals the only way in which man can be just in the judgment of God. We thereby learn that it is not a man's own personal righteousness that does or ever can justify; but only the personal righteousness of our Lord Jesus Christ, in which the believer trusts that constitutes him holy in the judgment of God. It is this that justifies the moment a sinner believes; it is this and nothing else that justifies when the disciple is sanctified and made meet for the kingdom.

Justification is a change of relation, according to the judgment of God, and the constitution he has established in his plan of Redemption. The unbeliever is an enemy of God, under the curse of the law, and condemned. The believer is a child of God, under grace and justified. The change of relation is produced instantaneously. The moment the sinner believes he lives, John 17: 3, Rom. 8: 24, Rom. 4: 5. S. C. H.

5: 19, 21, Tit. 3: 5, 7, Eph. 1: 7, Phil. 8: 9, Eph. 4: 8.

Let us now summarily the following points touching sanctification.

1. The efficient cause.
2. The instrumental cause.
3. The nature of sanctification.
4. The nature of sanctification.

1. Then, *The efficient cause*, and this is none other than the Spirit of God, hence He is called the Spirit of sanctification [or holiness.] Rom. 1: 4. Sanctification is begun and carried on not by the power of man, but by the Spirit of God, 2 Thes. 2: 13, Tit. 3: 4—5, John 1: 12—13, Col. 1: 11, Eph. 3: 16.

2. *The instrumental cause*, and this is the revealed will or word of God, Psal. 19: 7—8, 2 Tim. 3: 15—17, Eph. 5: 26, John 17: 17.

3. *The subject of sanctification*, which is the whole man. Some vainly imagine and falsely assert that every thing is rectified when the "wrong bias" is removed from the will. But Scripture teaches that not only the will, but also the understanding, conscience, memory, affections, in short the whole heart must be renewed, and created again in Christ Jesus, Eph. 1: 18, Heb. 9: 14, 1 Thes. 5: 23. "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," see also, 2 Cor. 7: 1, Eph. 4: 23—24.

4. *The nature of sanctification*, and this, is in the words of the Shorter Catechism, is "the work of God's free grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and to live unto righteousness," Eph. 1: 4, Rom. 6: 4—6.

By this power and influence the affections of the heart are turned from evil, Psal. 34: 14, Isah. 55: 7, to good there is a mortifying and putting to death of the "old man," Rom. 6: 11, and a putting on and quickening of the new man, Eph. 2: 1, Rom. 16: 3, Col. 3: 9—10, Rom. 6: 2, Gal. 2: 20.

This work of sanctification then is what the Spirit of Christ does within the believer. The means made effectual are the truths of the Scripture; especially those that describe the natural state of man and God's work of redemption, John 16: 8, 13—14.

Among the truths which God has revealed in his word and which the Spirit makes the means of sanctification, are those that describe our relation to Adam from whom all the human race derive a sinful nature and a native depravity. Adam's first sin though not personally theirs, still the guilt thereof in the judgment of God (which is always according to truth,) is imputed to them, they are charged with and subjected to punishment on account of it, and though the fact is admitted by all men who profess to believe the Bible; yet there are many who deny the reason, the cause which is revealed, Rom. 5: 14—23.

It appears also from the testimony of Scripture that man is not only "born in sin," but altogether averse from that which is good and dead in sin, and not able by his own strength to correct himself, or to prepare himself thereunto, Rom. 5: 6, Rom. 8: 7, John 15: 5, Con. Ch. ix. Sec. 3. The Bible also testifies of the Redemption which is in Christ Jesus, through the knowledge and belief of which the Spirit of God creates us anew in heart and nature. It is the Spirit that "quickens," "that giveth life." God here also gives us a record of what he has done for sinners in his Son. He has imputed all the sins of believers to Christ, they are not his sins personally. He knew no sin. "Their sins he bore in his own body on the tree." God put, accounted, or imputed their sins to the blessed Jesus and condemned them in his flesh. He executed the punishment due to our sins upon him in our nature, Rom. 8: 3. He died the "just for the unjust." But Jesus was not only their substitute to suffer and die. He lived also for them. He came to "fulfil the law" for them. His perfect obedience during his whole life was on their account, and they receive the benefit of it. They trust in his perfections, they rejoice in Christ Jesus, and have no confidence in the flesh, Heb. 2: 10, 1 Cor. 15: 37—45, Rom. 5: 15—20.

The work of sanctification then is an inherent work within the man, of the Spirit through the truth which is received by faith. It is through the belief of what God has done without us and for us in Christ Jesus; that the Spirit carries on the work of assimilation within us; "Beholding as in a glass the glory of the Lord we are changed into the same image from glory to glory even as by the Spirit of the Lord;" or according to the marginal reading "of the Lord the Spirit," 2 Cor. 3: 18. Our acceptance with God is never at any time for any thing in us, that is a Roman Catholic notion and also the faith of those who have more sympathy with Popish Doctrines than with those of the Reformation.

Hence our sanctification can never be a ground of complacency or confidence. God never accounts it perfect, we daily are to pray for the forgiveness of sins, we know but in part, when we "see him as he is, we shall be like him;" the more the believer grows in holiness the less will he think of it, and the more will he feel the necessity of Christ "as his all" in him he will "rejoice always." What Jesus has done and suffered is the foundation of his every hope; when he begins to live, John 3: 14—15. When he dies 2 Tim. 1: 12, and in judgment, Rom. 8: 34. His only justifying righteousness is that of Christ, his own at best is "filthy rags," Isah. 64: 6, and no one whose eyes have been opened to the demands of the law, to his own heart, and to the work and grace of Christ, can have a moment's peace of conscience while he looks within himself for any ground of confidence before God.

## LUTHER.

MY SOUL.

I love the holy will of God with all my heart, and have all disconformity to it. Nothing is more grievous to me, than to displease God; and nothing is more pleasant to me, than to please him. I labor to be lifted up from self to God, to self-advancement, to self-glorification, and to all selfish joys, and to live wholly in and to God, and to have self swallowed up in the love of him.

I labor in the work of self-resignation, that my will may be conformed to, and included in the will of God.

I strive after patience in its perfect work, and do find a willingness to yield to God's will in my chastisements. I still justify God, and do not entertain a hard thought of his dealing with me; but conclude, that it is altogether holy, just, and good, and for the best.

I feel my sin a greater burden to me than my affliction. I had rather have health of soul in a body full of pain, than health and ease of body with a distempered soul. And the sense of my great sinfulness disposes me to patience, under my afflictive infirmities of body.

I narrowly watch my heart, that it may not lodge, or admit a vain thought. When I am surprised with vanity, I suppress it as soon as I observe it.

I am very fearful of offending in a word. When on the sudden, and by incogitancy, I have spoken a word, which upon second thoughts is doubtful to me, though I had not such doubt in the speaking of it; I have been much perplexed about it, and engaged myself to a greater watchfulness.

Surely, Christ hath my heart. Whenever I swerve from Christ in a thought word, or deed, it is by inadvertency and surprisal against my fixed principle; and I have great regret at it, and loathe myself for it.

If I were out of all fear of damnation, I had rather be holy than unholy; and I take pains, and use God's means to be holy in opposition to the flesh, and I make it my chief care. And I do this, because I make the enjoying of God my chief good; and rather than lose the hope thereof, I would willingly undergo the sufferings of this life, which lead to that blessed fruition, not excepting the fiery trial itself.

I hope, when the end cometh, my God will say to me, Dear child, thy warfare is accomplished, thine iniquity is pardoned, enter thou into my rest. Therefore, I will both hope, and quietly wait for the salvation of God. I will hope to the end. Strengthen me, O my God, that I faint not.

I have no design, I pursue nothing contrary to God's interest; but all my designs and pursuits are for God and holiness. I think I am sure of this, if I be sure of any thing. My great aim, and care, and labor, is to cleanse myself from all filthiness of flesh and spirit, and to perfect holiness in the fear of God.

To whom I yield myself a servant to obey, his servant I am; but I do not yield myself a servant to sin, to obey it; but I do yield myself a servant to God, to obey him. The design and business of my life is to do his will.—Corbet.

The grand arcana of management lies in three simple rules as follows:

Let every thing be done at a proper time.

And put every thing to its proper use.

Keep every thing in its proper place.

Never do that by proxy which you can do yourself.

Never neglect small matters and expenses.—Spectator 283.

Without employment the mind becomes relaxed and inert.

None are more liable to temptation, or to employ themselves in doing evil, than the idle.—President Davies.

## Pearl St. House Rebuilt.

NO. 88 PEARL STREET.

TO BE RE-OPENED IN FEBRUARY, 1837. THIS spacious establishment is enlarged and erected upon its former site, in the centre of the commercial operations of the city, surrounded by more than 500 entirely new fire proof stores and warehouses, occupying the ground of the great conflagration. This Hotel, fronting upon Pearl and Water streets, is arranged upon a new and most improved plan, with a spacious Exchange Room, extensive Dining Parlors, large and airy Sleeping Rooms, commodious Bathing Rooms, steam power to elevate a supply of water to the upper story, and for other purposes, together with every convenience required to promote the health and comfort of Boarders. A guard is and will be constantly employed to keep every part of the premises in order and security. (Alfred Peters, the owner), has spared no expense to render this building, both in extent and style of architecture, equal, if not superior to any commercial Hotel in this country. This House will be furnished complete in modern style, and re-opened in the month of February, 1837.—The undersigned, (former proprietor), respectfully solicits the patronage of its old customers and the public generally. JOHN M. FLINT.

New-York, Dec. 18th, 1836. 6333m

## Seine Twine.

A good stock of the above article for sale by J. MALLOY & CO.

Feb. 14, 1837.

## Removal.

THE subscribers have this day removed to a NEW BUILDING one door below their old stand, and offer for sale a large and extensive stock of NEW & FASHIONABLE GOODS, consisting of DRY GOODS, HARDWARE, & GROCERIES; Also—a large stock of Domestic and Foreign Liquors & Wines; all of which will be sold low for cash or country produce.

A. & R. HAILEY. Feb. 11, 1837. 1411

## Oranges, Lemons, &amp;c.

ORANGES, Lemons, Almonds, Raisins, Prunes, Figs, Sugar and Butter Crackers, Pine Apple Chees, Newark Elder, New Orleans Molasses, Sugar house do, Louisiana double refined Sugar, just received and for sale by

JOHN A. INGLIS. Feb. 14, 1837.

POLICIES will be issued upon Buildings Merchandise in Store, and on the river and from Charleston and Georgetown; also, on Cotton in store. Persons living in the country and towns adjacent by giving a description of their property, can have it insured against loss or damage by fire.

D. S. HARRILEE, Agent at Cheraw, for Insur. Co. of Columbia. S. C. Feb. 10 1837.